

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

VOL. VIII.

CHICAGO, SEPTEMBER 16, 1881.

No. 2.

CONTENTS.

EDITORIALS.

Notes.	261
On Duty.	262
Beware of Architects.	262
Head and Heart in Religion.	263

CONTRIBUTED ARTICLES.

Poem and Dogma.—W. C. G.	264
The Garret.—Mrs. J. DEGRAU.	264
The Garret.—ATTICUS.	265
Building a Farmer's Home.—M. S. SAVAGE.	266

CONFERENCES.

The Work of the Conference.—Prof. W. F. ALLEN.	266
Women's Work.—Mrs. F. B. COOK.	270
The Wisconsin Unitarian Conference.	271

NOTES FROM THE FIELD.

	272
--	-----

THE SUNDAY SCHOOL.

The Story of the English New Testament. No. 2.—N. P. GILMAN.	273
--	-----

CORRESPONDENCE.

	274
--	-----

THE STUDY TABLE.

Literary Notes; Positive Aspects of Unitarian Christianity; Unity Shorter Service for Sunday Schools; Theodore Parker and the Liberal Movement in America; Sunday Talks About Sunday.	275
---	-----

THE EXCHANGE TABLE.

	276
--	-----

ANNOUNCEMENTS.

	276
--	-----

ADVERTISEMENTS.

	279
--	-----

Entered at the Post Office at Chicago as second-class matter.

NOTES.

Dr. Agnew, hastening from the bed-side of the President to alleviate the suffering and perchance save the lives of two mangled laborers belonging to the Philadelphia ship-yards, is a touching illustration of the humanizing influence of democratic institutions, and the ennobling power of a cultivated profession. Surely Browning is right in saying that

"The learned eye is still the loving one!"

Twelve of the Ladies Societies in connection with the Unitarian parishes of the West, report two thousand thirteen dollars and ninety-three cents as their contribution to the cause last year. This does not include the activities of the women of Denver, who, during the period of drouth, tilled the fields the men abandoned, called a minister and carried the Society to its present success.

An English paper strongly protests against the way the Prince of Wales lays a corner-stone: "In the name of the Father, the Son and the Holy Ghost, I declare this stone truly laid," was the formula he used. At the laying of the foundation stone of the London Institute, recently, this paper says: "To call in the Trinity to testify to the evenness of a stone, is an outrage alike upon

religion and common sense." Is there not a good deal of this kind of flippant vanity practiced in the pulpit as well as out of it, by ecclesiastic as well as by masonic dignitaries?

Simultaneous with the completion of Mr. Griffin's admirable Sunday School Lessons on the life of Theodore Parker, the Colegrove Book Co. have brought out a new edition of Parker's *Lessons from the World of Matter and the World of Man*. A volume that contains more of the sweetness and light of that great prophet than can be found between the lids of any one volume. It is a book that will not be out-grown until the spiritual life becomes obsolete. It will be a timely volume as long as there are sinners yearning for virtue, and intellects thirsting for truth.

We are obliged to brother Haskell for the snug little sermon he preaches to us in another column, with two of our editorial notes for texts. Even our editor cannot put it all into two lines, and we gladly accept his enlarged edition of our notes. Yet the facts remain undisputed. The army can not be moved forward without a reduction of baggage, as every General knows; also, that a close study of Spanish history discloses to us Judaism at its best and Christianity at its worst. The greatest pages in the history of the latter are lit up now and then by some of the choicest rays of the former.

If the waters of Abana and Pharpar, the rivers of Damascus, were not as good for Naaman as the waters of Jordan, it was because the smitten invalid did not realize that the divine sanctities overarched all rivers alike. The "sacred sea" is what the poet calls the inland lake of Genesareth, among the hills of Galilee; but if the ripple wash of lakes Geneva, Mendota, and that of a hundred others, from the shores of which UNITY readers are reluctantly returning, be not as sacred, it is because no prophet's eyes have looked into their limpid depths, and anointed hearts have not felt their baptismal blessing.

The Christian Life seems to think that the besetting sin of Germany is the love of drink, of England is "the pride of birth," while the Americans are most easily beset by "love of smartness." We fear that our English contemporary is all too just, at least in its diagnosis of American life. The first sin leads to stupid complacency,

the second to cold aristocracy, but the latter bears us ever toward flippant rascality. The *smart* boy has too long over-shadowed the more valuable contribution to society, the good boy. When this besetting sin is laid aside, gentleness more than brilliancy will be the test of the American lady.

We are glad to print, in this number, the words of a farmer's wife, pleading for the building of the spiritual and intellectual life in farm homes. Fresh from a month's sojourn among farmers, we realize keenly how much greater is their opportunity than their realization; how near and yet how far is the husbandman from the Kingdom of God. A gate of petty anxieties and small worries is too apt to shut him in with his miseries and disadvantages, and shut him out from the beauties and compensation of the divine realities that beset him on every hand. Nature woos him ceaselessly; how seldom is she rewarded with a loving kiss!

The higher forms of life are characterized by their complexity. Simplicity of organization is a mark of the primitive forms of life. The process of segmentation and differentiation is slowly going on in the Unitarian body; not one, but many members is the ideal; not one, but many treasuries will give the largest aggregate. Local conferences are beginning to do their own work; the woman will do most when they administer their own affairs. We hope that at the coming anniversaries in Boston, the American Unitarian Association will do all in its power to encourage this tendency to a diversity of industry, and do all it can to multiply the special interests. Intelligent men like to give when they know where their money is to go. They give more freely to *the* cause than to *a* cause.

ON DUTY.

The thirty-one beautiful, blessed days we spent communing with the trees, birds, air and water, receiving from them finer fellowship and rarer messages than ever before, suggested to us many things which, in those dreamy and far-off moments, seemed to us the very messages we would send to UNITY readers with the first opportunity. But three short days at our desk gave us scarcely time to attend to the month's accumulation of letters, and to prepare our copy for this number of UNITY, which we leave to the tender mercies of the printer and our faithful assistant, while we hasten away to far-off Denver. We had planned a visit there this autumn, but on a very different mission. We expected to go with the congratulations of the Western Conference to the brave little band of liberal workers out there,

in their heroic triumph over debt and distances. We were going to lend to their courageous and inspiring leader a helping hand for a week or two of seed sowing. But, alas! instead, we go to stand with a stricken family and a distracted parish, and to drop our tears on a newly made grave. We will let the wealth of our vacation experiences drop unspoken into the depths of the soul, hoping that it may fertilize the soil from which actions grow, and welcome, instead, that one blessing more desirable than rest—work! Readers, let us be thankful for the one month's indolence, if thereby the eleven remaining months be more fruitful. Welcome, Duty!—"Stern daughter of the voice of God!"—what wouldst thou have us do for UNITY, and the cause it stands for?

BEWARE OF ARCHITECTS!

Mr. Sunderland announces, in a recent number of the *Christian Register*, that the contract for the building of the new Unitarian church at Ann Arbor is finally let, but that the ten thousand dollars so promptly and generously contributed by the denomination at large towards this is not going to be enough, and that the books are still kept open, waiting the arrival of the additional \$1,700 needed. We fear that Prof. Huxley's advice to the trustees of the John Hopkins' University, at Baltimore, has not been sufficiently heeded by the Ann Arbor building committee: "Beware of architects!" For months the architects have struggled with the committee for a handsome exterior in addition to an adequate interior. A tower and a handsome facade must be had; the result is, the loss of a winter's comfort and the additional call for \$1,700 more. We rejoice with the Ann Arbor church in the prospect of a church home that is comely. We doubt not but that they deserve and will get the additional \$1,700; yet this battle with the architect, and the architectural ambition of religious societies, is getting to be, in our minds, so serious a matter that we can but feel that unless some cheaper standard of church building can be adopted by the rational and liberal people of the West, all missionary work looking towards the organization of religious societies must well nigh prove fruitless. Until societies are wealthy enough and generous enough to pay for their own architectural elegancies, it is for them by their earnestness, their intelligence and their zeal, to make radiant with life-giving beauty such plain and simple walls as will give them adequate work-room within. We put the value of handsome walls, stained glass, and all that, as missionary forces, at the minimum. We cannot answer the inquiries of the growing mind of this generation with brick and mortar. We trust that the \$1,700 asked for by the Ann Arbor church will be promptly subscribed, so

that it may be out of the way of the other \$1,700 that is so much needed to help feed living men in the field, and to help shelter the houseless churches of the West.

HEAD AND HEART IN RELIGION.

One of the most common charges brought against Unitarians is that they sacrifice the emotional and affectional side of religion to the cold and critical demands of their intellects. They may see clearly, but they do not feel deeply or warmly in the sphere of the religions. It is usually maintained, also, that the culture of the understanding in religion must necessarily weaken the fervor of one's pious emotions. Now, nothing can be more mistaken and mischievous than this prevalent notion. The earliest manifestation of religion is doubtless through the feelings; yet that it may not remain a mere sentiment, crude and indefinite, intense but indiscriminating, and so liable to excess and abuse, it must be subjected to the classifying and corrective influences of the human reason. The head must enlighten and regulate the heart, even as the heart awakens and kindles the head. Otherwise religion will remain a vague, ungoverned impulse, unable to distinguish truth from error, and full as likely to work us harm as good. This free use of the reason in matters of faith does not, however, imply an unemotional or unspiritual attitude of soul. Theodore Parker, for instance, was certainly not lacking in the critical faculty. But what a heart-throb of devout feeling pulses through all his writings. Who has ever spoken more fervently, more lovingly of God?—"Our Father and our Mother, too!" Those who sat near him on the platform, say that often during his Sunday prayer the tears would be seen flowing down his cheeks. Rightly applied, therefore, the reason is not a check to piety, but its regulator. It chastens and refines the flame of devotion in the human heart, it does not put it out. It is imagined that religious emotion, to be genuine, must be demonstrative and noisy. But the intenser heats of the furnace do not lie in the sputtering and leaping flames that play on the surface, they are concentrated in the steady and burning core which glows beneath. Real feeling in religion is not to be sought in the fantastic displays and noisy ebullitions of the camp-meeting or revival, but in the fervid white-heat of a soul like Channing's, in the lambent fires that glow in a Whittier's breast, and the heavenly frame of him who said: "My peace I give unto you."

We admit that too often in religious experience the heart of the believer grows cold and prayerless in proportion as he grows intelligent and critical in matters of faith. This is, however, neither a logical consequence nor a right employment of the reason in religion. It

simply shows that such a one has made a narrow, one-sided use of his reason at the expense of his devout feelings and imagination. This is no balanced or true piety. It is a religious malformation. It is an evidence that the Divine spirit has illumined only one sphere of such a nature, the others are dark and cold. The soul which does not *feel* God as a quickening presence within it, does not know the highest joy of the religious life, and can not make the divinest use of its powers. It is only when we have been thus transfigured on the Mount that we can walk with shining face and unsmirched robes through the crowd in the valley below.

This one-sided development of the understanding in religion is more frequently met with in Orthodox than in liberal circles. The dogmatist has crystallized the spirit of piety into so many set and rigid statements concerning God and divine things. He makes belief, that is to say, the intellectual acceptance of these doctrines, the most essential thing in religion; and in thus exalting the thought-side of piety he is prone to neglect those other requirements, a loving heart and a virtuous will. True, it is necessary to a genuine and healthy faith to have some developed and clear idea of God and his purposes for mankind. But to say that our theological beliefs are the whole, or even the main part, of religion—that he alone has the true and saving faith who is in possession of the correct view of God's nature and working—is a palpable error. A man might think and talk with the greatest correctness about divine things, and yet not have a spark of genuine piety in his breast. For an elaborate, intellectual system of religion, and yet one thoroughly unfeeling and inhuman, commend us to Calvinism. The history of Calvinism shows us, by numberless examples, that though the true doctrine—or what is assumed to be such—be stored up in a man's memory, yet if his heart is cold and his life is loveless and cruel his mental belief is of little account. In vain, therefore, does Orthodoxy put its trust in correct thinking. The true test of a religion is the extent to which a man receives the Divine into his spirit in all the various capacities and powers of his nature, and the faithfulness with which he embodies it in his life. Earnest feeling is as important as correct thinking, and virtuous doing is the most important of all. The object of life is to build man up in character, to make of him a vigorous moral personality. To this end the head must unite with the heart, and the ready and consecrated hand give a practical expression to pious feelings and reverent thought.

C. W. W.

The affectionate subjects of Alexander III. witnessed his departure on a summer-trip, preceded by a body of police four hundred strong, over a home road of four hundred miles, bordered with "a double line of troops armed to the teeth." Blessed ruler of a happy domain!

Contributed Articles.

POEM AND DOGMA.

W. C. G.

"Twas Schliemann back from Troy,
With relics bronze and gold:
Where other eyes saw violets,
His saw the city old.

And, fondling a brown skull,—
"My learned friend," said he,
"Tells me that this a maiden's was,
In Troy beyond the sea;

"And from these angles here
Of brow and cheek-bone fine,
He judges that my maiden was
A creature quite divine.

"Ah, yes!" he added low,
"Virchow was right just there,
For *all* the maidens of old Troy
Were beautiful and rare!"

By summer chance we met,
And sat in chatting mood:
One said, "How noble Jesus' word
In that Beatitude!"

"Ah, yes!" chimed in a friend,
"You speak it truly there,
For *all* that Jesus said or was,
Was right beyond compare."

"And Paul," one said, "was wrong;
How far from light he trod!"—

"But then, you know," my lady chirped,
"Tis *all* the Word of God!"

The artlessness the same!
But why should tears half-start
Over the fabled beauty gone,—
The poem of German heart;

While, with half-angry thought,
I smile away the *creed*
Of fabled beauty they would fain
Persuade me that I need?

Angry! who know their creeds
Were poems, too,—that died;
That all the world's old dogmas are
Its poems petrified!

THE ART OF ARTS—HOME-MAKING.

VIII.

THE GARRET.

MRS. J. DE GRAW.

Every house should have a garret as large as the building will admit,—if dormer windows can be had, so much the better,—and not lower than four feet from floor to rafters in the lowest part, because rafters are dreadfully

hard to strike one's head against. It should have regular stairs and windows, and all of the chimneys but that of the summer-kitchen should go through it, so that it will be warm and comfortable in winter. It should be ceiled, but never plastered, for that would destroy one of its chief charms,—the being able to drive nails wherever one wished.

When the house is just finished, and our newly wedded couple take possession, it will simply keep the chambers cool and well ventilated in summer, and be a great convenience for drying clothes in winter. But as the new things begin to wear old, and the children come, the garret will be almost indispensable. Many articles of furniture will be placed there, too much marred to be presentable, but with a good deal of use in them yet. Thoreau said it was extravagant to use pumpkins for seats when there were garrets in the neighborhood. There, too, will go the clothing out-grown or out of date; and after awhile it will be found that there was much fun stored away with the dresses and bonnets of eight or ten years ago.

Then, perhaps, comes an old trunk from the dear sister or school friend who is going to make a home with her heart's chosen on the far Atlantic or Pacific slope; it contains many things precious to both from association, and there is no good place for it but the garret. This trunk is kept locked, and sometimes the mother goes up alone and opens it; and when she comes down her eyes are dim, yet she looks happy, and the children know that she is even kinder than usual after these visits to the garret.

When young friends marry, and all their things are in a distressing state of newness, every chair much too fresh and nice to be stepped on, and the china sets altogether too dainty to be used for setting away provisions or covering jars, what a pleasure to both bride and matron to go into the garret and hunt out the chair without a back, and the old discolored plates that are just right for the purpose! And what fun the young couple have carrying them home in the dark!

When the children go out into the fields and woods, they will, if they are taught to use their eyes, collect great heaps of treasures in the shape of stones, shells, mosses, autumn leaves, curious seeds, and that great delight of little girls,—the glossy silk of the milkweed. What can the housekeeper do with them all, if there is no garret? It is cruelty to the children not to admire and receive them, and destructive to neatness if they are allowed to keep them in any other place.

When the children are going to school, then the full glory of the garret is revealed! For some rainy and some bitter cold Saturdays will come, and the restless little feet and hands that have been so busy and had so many playmates through the week are now thrown entirely on mother and their own resources. Then the ever ready swing, or the pictures cut from illustrated papers, or the bright ones saved from fruit-cans, with a small paint-brush and basin of paste, furnish much enjoyment for all. No matter if they do paper the room over and over again with the pictures. The shock to your artistic sensibilities from seeing under the palms of the tropics the reindeer turning over the snow in search of the moss on which he feeds, or the elephant and polar

bear both browsing on the same tree, is easily borne in view of the pleasure afforded.

A small carpenter's bench, with a few good tools and a little stock of lumber, will make the boys rich. They will manufacture shelves for mamma, doll's furniture and picture-frames for the sisters, and sleds, kites and flutter-wheels for themselves and their mates; and all the while that they think they are only at play, they are training their hands for use, learning unselfish helpfulness, and forming a sunny disposition. O, many are the blessings that come with garrets! The girls will arrange the old furniture, which perhaps in your eyes is only trash, into thrones for Queen Mab and her attendant sprites. Many an improvised drama will be performed in the garret, the stores there answering every purpose of the most fashionable costumes, and almost furnishing the wonder-working lamp of Aladdin. The sweeping and dusting, arranging and rearranging, the giving parties and receiving calls, the making beds and taking care of sick dollies, though only play, is an admirable preparation for the life of the future woman.

When it gets too dark for play, and the children come down, mother finds herself quite fresh, and ready to tell a story or have a frolic with them, instead of being so tired that she is just a little bit cross; and when father comes home, it is all so sunny that it clears away the business-clouds and rests him more than he knows.

Gradually the children have gone, some to make homes for themselves, and some on a longer journey. The house is much quieter than formerly. But the children will never return to their old home without paying a visit to the garret, and brightening there the brotherly and sisterly feeling which may have grown dim in the rough contacts of life. And to the old father and mother the room is haunted and sacred with memories which shed a sunset glory on their lives. So it may well be that

Of all the pictures
That hang on memory's wall,
Those of the dim old garret
May seem the best of all.

THE GARRET.

BY ATTICUS.

I might begin my paper upon this lofty theme with Douglas Jerrold's advice to those about to get married: *Don't*. I do not believe in garrets. They are no part of my present creed. They are no indispensable part of any house, and in most they are only a catch-all for that which would be better given or thrown away. It has lately occurred to me to wonder how far the garrets of our grandmothers were a result of the domestic architecture of the time, rather than an answer to any actual use or need. Flat roofs were then almost unknown. The favorite style of house was a plain box, square or rectangular, surmounted by a cover raised at an angle of forty-five degrees from the eaves. A window was set in each gable, and thus was gained to the house-room a half-story, seldom finished, seldom intended to be finished, but an accident of the prevailing style of building. The bare rafters were most tempting places in which to set hooks and nails, whereon were hung bags of soon-forgotten contents. The ample floor covered the

whole house, and became a sort of cemetery for deceased furniture and obsolete household ware. The darkened corners opened their hospitable arms and took in unnameable rubbish, installment after installment, there to sleep until the general resurrection-day of a sale of the estate or a family-moving. Thus the garret became a receptacle for all manner of disused and useless stuff, a sort of boy's trousers-pocket on an extended scale. Broken crockery, three-legged chairs, files of the family paper never again referred to, odd numbers of magazines and cast-away books, obsolete spinning-wheels, worn-out garments which the moth might still farther corrupt, but which surely no thief would ever steal,—these invariably formed a part of the strange miscellany of this upper space. It was green pasture for the rats and mice that established their direct communications with the cellar below; a very paradise for the moth and for the wasps that built their mud-houses in the casings of the windows. Who does not remember, as a boy, such country garrets, the field to be sure of boyish pastime and curious quest, but even in this respect less amusing than the hide-and-seek through the ample barns and in the hay-mows? As a child I appreciated all this. I have now a distinct recollection of three spinning-wheels in the garret of a certain farm-house in New Hampshire, connected together by bolts of twine, made for me then as real an engine and cars as that which now takes me over the iron rail. But time has passed, the contents of that attic have long since been scattered, doing less service in the end (I do not question) than if such things as were of possible use in their time had been given to whoever needed them, instead of being stored aloft, while those of no use at all would only have found an earlier deserved fate. In fact, how much there is in every house, out-worn or of no farther service to the household, which yet might be of advantage to many a poor person, were such opportunity of service sought! Instead of this, however, things not good enough to use are looked upon as yet a little too good to give away, and the garret is cumbered with that which in the end serves nobody. Those *Christian Registers*, gentle reader, which you have been taking now these twenty years and more, storing away the yearly files in that upper loft, what will you ever do with them? Suppose that after the family had read them you had given them each week to others to read, would not their service to the world have been greater? So too of those odd files of *Harper's*, and the *Atlantic*, and magazines of earlier and later date. You will never have them bound. Each year is crowded with new periodical literature. We have little time to go back, and in the rare cases when we wish, the town library will better serve us at need. The hospital, the Friendly-inn reading-room, or that household near your own door, whose limited income shuts out these things,—any of these would have been a better goal for your read magazines and papers than the garret. And that shabby and worn furniture, dear madam, why might n't it have been given to some poor family whose need it would have served at the time of its upward flight, instead of lying useless for years, to be knocked down at last, as surely it will, and for a mere song!

Indeed, we cumber ourselves with what is of no service, whereof the ordinary garret, as I conceive, gives

ready proof. As a last resting-place for what is no longer usable below, it has no reason for being. If an heirloom or relic be unworthy more honorable bestowment, it is scarcely worthy of preservation at all. If it be thus worthy, if it have endeared association and is alive with the spirit of a loved past, let it have becoming recognition and find lodgment in some living-room of the house. If the garret be still pleaded for as a play-room, a sort of rainy-day adjunct of the nursery, I urge no objections; but it will then be a *play-room* and not the typical *garret*. I might urge, farther, the pathetic story of Ginevra as a warning against any attempt to combine the two! The craze for old things of every sort in these latter days has at least done this service: it has helped to the over-hauling and emptying of many a garret, which a more sensible ordering of the home will never so fill up again. Meanwhile, as I recall the disappointment of the house-wife who sighed, as she hung up her gathered herbs in her attic, casting away those of the year before, that they "never had no sickness in the house to pay her for this trouble," I think it must at least be some consolation to the earlier generations, if they still look upon us, to know that their garret stores are serving at last even a passing fancy and fashion.

BUILDING A FARMER'S HOME.

M. S. SAVAGE.

No home *may* be broader, sweeter, and nearer to God than the farmer's. The very fact that those who follow agriculture are hard workers, opens the way. Let them but extend their labor, let them toil as faithfully for pleasant surroundings, purity and culture as they do for house and lands, and the result is only a question of time. While farm machinery and household conveniences are being collected, Bible, dictionary and encyclopædia, standard books and good papers and magazines ought to appear. The farmer's children should be taught from the beginning that these are as much tools and materials for work as reapers and cultivators, not simply elegancies or appliances for pastime. Indeed, the organ or piano, violin or flute can be of little value, and yield comparatively small returns, if not viewed in this light. A rich harvest of pleasure will amply reward the one who makes a business of this or that accomplishment. It is well-earned achievements that give pleasure, not perfection. "Heaven were not half so sweet reached at a single bound." Providence never was kinder than when it made mental and spiritual growth a boundless thing.

The home should be the freest place on all the earth. The farmer boy or girl,—the appointed task performed,—should enjoy choice of occupation, only so that each toil on to attain merit, whether it be in the study of law or the cultivation of flowers. The farmer's child is not only entitled to kindly criticism, but also to thorough appreciation at home. This is possible only where parents continue to advance intellectually and morally from the cradle to the grave. A tutor may learn in the morning that which his pupil must know at noon, so the parent may walk before the child for many years.

When the children are grown, but not yet gone, the home is ripe. Sons and daughters of diverse capacities

live in it, and must fully permeate it with their thoughts, and tastes, and aims. In such a farmer's home, if anywhere, should King Arthur's Round Table be preserved and perpetuated. The hearthstone in such a home is an altar more sacred than that of any church. God only knows the sacrifices and praise-offerings laid upon it.

Young man and woman, who have joined your hands as husband and wife, home is your kingdom. Shape it the best you can, especially if you are young farmers. Your kingdom is grounded on labor and shall endure. Bring to it, therefore, culture and adornment; beautify it in every way, for the world has yet to learn with what fair possibilities God has surrounded you.

Conferences.

THE WORK OF THE CONFERENCE.

Opening address before the Wisconsin Unitarian Conference, held at Baraboo, Sept. 1, 1881, by the President, Prof. W. F. Allen, of Madison, Wis.

What we should have most of all in mind at this session, is to agree upon our plan of work for the coming year and years to come; and especially to bring the several churches of the Conference into a closer relation to this organization and to one another. I will briefly consider both these points, in order to help the meeting in taking up its work systematically and bringing it to a satisfactory end. My paper is designed not so much to say anything definite and matured myself, as to start thought and discussion in others.

This Conference was reorganized in this place ten years ago, with the intention of holding four sessions a year. But with so small a number of churches, and at so great distances apart, it was found undesirable to meet so often as this, and for the last few years three meetings a year have been found sufficient. In the autumn is held the annual meeting, primarily for organization; in the summer it has been usual to select some place well suited to out-door gatherings, and hold what is known as a "Grove Meeting"—an institution of our own denomination, differing from the "Camp Meeting" of our Orthodox brethren in having only the public exercises in the open air, while the nights are spent under roofs instead of in tents. The *camp meeting* is held in some secluded place, where it is necessary for most of those who attend to provide themselves with temporary shelter upon the spot; the *grove meeting* is held in the neighborhood of hotels and villages, so that the visitors can be accommodated with regular beds and tables, while their meetings are held in the open air, in direct converse with nature. Such gatherings have been held here at Baraboo, at Geneva Lake, and at Wyoming Valley; and it may not be generally known that it was from Wisconsin the Grove Meeting was transferred to the East, where it has become a permanent institution of our denomination. Rev. Enoch Powell, of Monroe, who took an active part in the meeting at Geneva Lake in 1875, was settled at Laconia, N. H., in 1878, and through his influence the Grove Meeting at Weir's Landing was instituted, which is now annually held, every year more successfully, ranking with the biennial National Confer-

ence at Saratoga, and the Ministerial Institute, this year at Princeton, Mass., in October, as the three great periodical assemblages of our denomination.

The Executive Committee, in talking over places for the future, have thought it desirable that this institution, which had its birth in our Conference, should be made a more regular feature of its life than has heretofore been the case. The great Grove Meeting at Weir's is held every year in the first week of August. We wish that at the present session a time and place should be fixed upon for our annual Grove Meeting; or, at least, that the matter be referred to a committee, with authority to fix upon such time and place.

I pass now to the more important subject of the object and work of the Conference. As the word implies, the primary object is that of *conferring* together; conferring upon questions of thought, belief and action. It should be noted here that the members of the Conference are not individuals, but churches—organized religious bodies. Of these there are about a dozen, more or less completely organized, and our first work, after taking steps towards organizing and towards fixing upon a permanent time and place for the annual Grove Meeting, should be to ascertain how real this membership is; and the most pressing duty of the Conference, as an active organized body, should be to maintain the fellowship of these churches and assist in their work. Each church on our list has been called upon for a statement of its condition and prospects. In this we do not wish for any rose-colored statements. We know very well that most of these churches have only a very feeble life, if any; but we wish to know exactly what sparks of life exist. If there is any organized body, any property belonging to the church, any associated action of any sort—Sunday School, Sociables, Library, Club, occasional preaching—that church is alive; and the lower its condition as reported this year, the more encouragement there will be for any improved condition of things next year. We wish it to be put upon record just how each church stands, and what it is doing, or not doing, and next year we will compare the record and make a note of progress.

This fellowship and co-operation of churches is the most important work of the Conference. We are a small and weak body, but in union is strength. To look the matter squarely in the face, we have only about a dozen churches nominally members of our Conference, and even of these less than half are able to do the full work of a church. The others, if not dead, are nearly so. The problem then arises,—and it is the first practical problem in our denomination,—what shall be done in order that the weak and partial life of these feeble churches may be developed into full and vigorous activity?

This problem exists in other denominations as well as ours, although not in the same degree. When I visit my old home in New England, I see a similar difficulty pressing upon the country towns in every department of activity. The country towns are decaying in many parts. In comparatively few cases do they maintain a life as vigorous as that of the last generation. Now, the Unitarian churches feel this decay far more than the other

churches. In the first place, the several Orthodox denominations are learning to co-operate instead of pulling apart. They have learned that Protestantism is weak through its disunion, and have established a system of combined action, the wisest and most efficient possible—retaining the complete independence of the several denominations, but uniting harmoniously as against the common enemies, Romanism and Liberalism. Now, we cannot do this; we have no one to unite with. The Universalists are nearly as few in number as ourselves, and both denominations appear to prefer to work by themselves rather than double their efficiency by combining. We have not yet learned that the true policy of the liberal denominations is to establish such a hearty co-operation between themselves as exists among the evangelical denominations. We act as rivals rather than as comrades.

A second reason why the Unitarian denomination—or any small denomination—feels the decay of the country town or the shifting of population more than others, is the obvious fact that all such changes must tell directly against it. Take the case of our dozen Wisconsin churches. Suppose a member of one of them leaves the town; ten to one he goes to a place where there is no Unitarian church. He sells his house or farm to a new-comer; ten to one the new-comer comes from a place where there is no liberal church. In both ways the Orthodox churches grow at our expense. This alone would be sufficient to account for our slow growth. On the whole, we have done well, under these circumstances, to have as many churches now as we had a generation ago. For a large part of this loss is permanent. A Unitarian family moves into a town where there are none but Orthodox churches. The parents keep their faith; but they are isolated in the community. The children are drawn into some Sunday School and grow up with Orthodox belief; and meantime there is nobody to take their place in the church they left.

There is another reason why our small churches find it hard to maintain themselves, which grows out of the habits and tastes of the denomination itself. I do not mention it either by way of praise or of blame, but simply as an element in the problem, which we must look squarely in the face, like the others. That is, that Unitarians as a class are not particularly good church-goers. They will not go twice a day; they will not go to hear a poor sermon; they will not go if it rains, or is dry, or cold, or hot. In our reaction from the excessive ecclesiasticism of the older churches, we have become indifferent to the good that organization and public worship can do for us.

Now the way this works is, that the small church, not being able to pay the services of a good preacher, and not being willing to listen to a poor one, and not feeling very keenly the necessity for having any preaching at all, gradually falls out of the practice and even the desire of having preaching; and the society dies. The West is dotted all over with "burnt districts"—places where, in a spirit of enthusiasm, churches have been organized, have gone on for a while with flying colors, and then have died out, because they could not afford the best,

and would not have anything but the best. And the policy of the denomination almost appears to have favored this state of things. The church is organized and then left to itself. Paul plants, but Apollos does not water, and there comes no increase. What sensible man would plant an apple tree as we have been accustomed to plant churches?

Now, it ought to be the first work of our Conference to keep up the spirit of fellowship among its members; to make the small churches feel that they are not standing alone, but are members of an organization; and in all ways possible to help keep life in the trees that have been planted.

After all, it is not such that the Conference, or any other outside body, can help; the only genuine life is within, and no church can live which has not an internal vitality, a willingness to labor and to sacrifice for the cause of rational religion. But what can it do, and how shall it live? This is the question that I wish briefly to discuss.

Let us ask what we organize for. If it is to have our ears tickled with sensational preaching, we had better not organize at all. If it is to keep up ecclesiastical tradition and gratify sectarian pride, we had better not organize at all. If it is in order to have an elegant and exclusive religious club, as the *New York Nation* says, with splendid architecture and fine music, we had better not organize. We have no right to organize unless we have a work to do for mankind. The other denominations are laboring in their way to make the world better. We do not unite with them, partly because we do not like their methods, mainly because they have a doctrinal test which shuts us out. But to organize for any other purpose than to make society better, is a waste of energy. We believe that what society most needs at the present day is what we have to offer—a religion wholly dispensing with dogmatic tests, and making integrity of life its sole aim. We believe, further, that there is a large and increasing class in the community that the Orthodox churches never can reach, but that we can reach. These are our reasons for organizing.

In this work what is the function of the minister, and what is the necessity for him as the head of the organization? First, to lead the devotion and thought of the society by his Sunday sermons and other utterances. Next, to help to lay out and direct the practical work of the society, a thing for which his special training and his leisure especially fit him. Every body else in the society is busy with his daily work, and can make the work of the society only secondary. The minister has this for his daily work. His is the one profession in society which is devoted exclusively to the welfare of society; and no one can calculate how much the community gains by having a body of able, intelligent, conscientious men, especially trained for work of this sort.

It will be seen that I do not under-value the relation in which the minister stands to his society; but at the same time that his work can be done by members of the society, if there are members who are able and willing to do it. In theory the minister is not indispensable, practically he is indispensable; for in an age and a com-

munity so busy as ours, this work is very likely not to be done at all if there is no minister to do it. Nevertheless, that church has far less real life in which the minister does everything, than that which wholly dispenses with a minister's services. If the minister cannot have the active co-operation of his parishioners in all his work, his work is only half done; and it is very certain that his church has no genuine life. To tell the truth, this feeling which cannot conceive of a church without a minister is a survival from the middle ages, when the priest was the church; and it marks the strongest contrast between the polity of the Roman church, in which the priest is still the church, and the Protestant churches, in which the minister is, as his name implies, only a helper.

It is entirely possible for a church to exist and prosper and carry on all the legitimate work of a church without any minister; and such a church, it is our belief, comes nearer to the churches of apostolic times than that with more elaborate organization. George William Curtis has for several years conducted services in the Unitarian church on Staten Island, and one member of our own Conference, the church at Cooksville, has never had a settled minister, but has had all its work done by laymen.

Still, although a minister is not absolutely necessary he is by all means desirable. The headship of a church can be much better exercised by a person trained to it than by any one or more untrained laymen. But if a church cannot afford to pay for the entire time of such a minister as it needs,—and the native ability, trained scholarship and eloquence, which we all want, are an expensive luxury,—why may it not be satisfied with part of his time? Two neighboring churches could share the labors of a minister; or, if they cannot afford even this, the minister can visit a church once a month, or even once a quarter. This is a common practice with the Catholics and the Methodists, and even other denominations; but our societies have seldom been willing to adopt it. They want a minister to themselves or none at all. Still, we have cases to illustrate it in our own number. Mr. Wright has for three years visited the Wyoming church once a fortnight, and for the last year Mr. Simmons has preached at Kenosha once a month. I have no doubt that every one of our dozen churches would be able to pay for the services of a minister if it were willing to share that with one or two other churches.

The difficulty is in having this method carried out systematically and regularly; and here is where it seems to me that the best work of the Conference could be done. If each church that wishes to keep alive, but cannot afford to settle a minister, would find for itself how much money it can raise for this purpose, the Conference might undertake to provide the desired services once, twice or three times a month, or even not so often,—if it were only once a quarter or once a year. And for the material, I do not see how a young man just out of the theological school could better employ a year or two than in this ministry. I speak with diffidence, as not of the profession; yet, having had wide acquaintance with members of the profession, I feel very sure that two

or three years of this kind of work would be no less valuable as preparation for a permanent settlement than the years spent in a theological school.

When I speak of *periodical* visits of a minister, understand that I do not mean *occasional* visits. The essence of the thing is its regularity and fixedness. The minister should have the first Sunday of the month definitely assigned to this place, the second to this place, and so on; and should never vary from the order except for urgent reasons. And understand, further, that I do not propose periodical preaching and partial services of a minister except as a necessity. Of course, if a church can settle a minister to itself, this is best; and we all ought to look forward to this, and work up to it. But I am speaking of churches which certainly cannot do this, and which at present are getting along without any stated preaching. The church can live, no doubt, with lay services, or Sunday school, or social organization alone,—maintain, that is, a partial and provisional life. But it is only partial and provisional; with no minister at all the church feels itself incomplete and unsettled, and is in great danger of becoming discouraged and tired, and letting even this partial work slip. For most of our churches the only alternative is between some such plan as this and dying by slow degrees.

Take the case, then, of one of our small churches which, by this plan or some similar one, has secured periodical preaching once or twice a month, or even not so often; it ought to be able to supply the intervening Sundays by lay services, conducted by its own members. And if there is something lost by this, on the other hand there is something gained. It is really a great privilege to be able in this way to listen by proxy to the sermons of the great preachers of our own and other forms of faith. The lay Sundays can be made as profitable in their way as the Sundays when the minister comes. A church might, as I have said, rely entirely upon this and still have a genuine life; but a printed book, however superior intrinsically, can never take the place of the spoken word of a live man. One principal part of a minister's work is to lead the thought of his congregation, and this he can do only by his own study and thought. I would therefore have the periodical visit of a preacher, if only once a quarter.

The minister, upon his periodical visits, should not come merely to preach, but the week should belong with the Sunday, and in these days that he spends with the society the rest of the minister's organizing work, and his personal intercourse with his parishioners, in which much of his best work consists, may be done.

For the rest the society must depend upon itself; and so it must in every case if it has any life of its own. It must in every case co-operate in all the work of its minister, and when it has no minister must lead in this work. Let us consider what are the various fields of labor in which this should consist.

The field of action of a church may be, in general, summed up under four heads—Devotion, Education, Charity and Social Life. Of each of these I will say a few words, although not in this order.

First, of Charity. At present the church furnishes in

most communities the only machinery for the organized exercise of charity. In the large cities the principle of associated charities is superseding that of individual church charities; yet even when this is done there will always be something for the church to do, as well as room for the exercise of a large and active personal charity. The personal and sympathetic element in this,—the principle of the "Lend a Hand" clubs, developed by Edward E. Hale,—is one that can never be dispensed with. "The poor ye have always with you." This is to form the subject of a separate paper to-morrow, I will therefore pass it over for the present.

Under the head of Education we have a broad and varied field. The first aspect is that of the Sunday school; but this, too, is this afternoon to form the subject of a separate paper. Under the head of Education comes the "Unity Club"—a general designation for the young people's associations which have of late years been organized in connection with many of our liberal societies of the West. These vary in name, object and scope, but all have the same general aim,—to unite the young people of the society in an organization for intellectual culture. The Janesville and Madison clubs may be taken as types of two contrasting forms, each suited to the community in which it is found. The Janesville "Mutual Improvement Club" is a *working* society; it lays out a large amount of solid intellectual labor, and accomplishes it. The Madison "Contemporary Club," on the other hand, undertakes no regular study, but aims to keep abreast of the thought and progress of the age in various departments, and makes conversation an especial element. It seems to me that every liberal society, whether it has regular preaching or not, and in whatever proportion, should have its "Unity Club." And whatever the proportion of downright study, and of indirect culture, its only safety is in making intellectual work its sole aim. Games and dancing should be strictly prohibited in its regular meetings; if they once get a foothold they will crowd out everything else. And the much neglected accomplishment of conversation may well form a leading object with all.

There is no objection, however, to having purely social meetings of the Club, and I think that in most such associations there is a social department which meets independently, although in co-operation with the regular meetings. Whether this is done or not, I have no doubt that one of the most important functions of the church of the present day is to have an eye to the recreation of its young people. The question of amusements is too large and important for me to discuss in the time that I have at my disposal. I will only say a few words as to their relation to the question before us, the work of the church.

It is only the Puritans, and the churches which have taken their tone from Puritanism, that have absolutely frowned upon amusements; and such a policy has been long abandoned, even by the strictest churches. In most, however, I think it may be said that amusements still are winked at rather than encouraged, and that they are regarded rather as at one side of the real work of the church. Particularly there are three forms of recrea-

tion,—the theatre, cards and dancing,—that are still in a greater or less degree under the ban.

Now we hold that amusements should distinctly form the object of church care and solicitude. One of the most mischievous features of our modern American social life is that the young people go off by themselves for their social entertainments, and that these entertainments are very apt to cultivate rudeness and ill-manners rather than genuine politeness. The best preventive of this is the European custom of having all ages meet together in social intercourse, and I do not know any better way of fostering this custom than that of church sociables—gatherings at which persons of all tastes and ages may find something to enjoy, and the quadrille, the card table or the private theatricals may have their place by the side of the piano and the portfolio of engravings.

It may not be out of place to say here that people of our way of thinking, in their reaction from the puritanic extreme are in some danger of falling into the opposite fault. The strong opposition to theatres, cards and dancing, that I have spoken of, could never have existed if there had not been special dangers and excesses in connection with them. When we say we favor dancing, we do not wish it to be understood that we favor all kinds and styles of dancing; when we admit cards, we do not wish to cultivate that poverty of social and intellectual culture which makes young people incapable of spending a few hours together without a pack of cards; when we contended that the drama was a legitimate and elevating branch of art, we did not bargain that our country towns should be polluted by the visits of gangs of loose performers of sensual exhibitions. The reason why the church should take in hand the amusements of its young people is in order that these amusements may be rational and elevating,—a part of their education.

I have now passed in review most of the forms of action which occur to me. Some churches have libraries as auxiliary to their work; and in all our churches a choice collection of books and periodicals of a denominational character would be of service. One other subject remains, that of the special work of women in connection with the church. This subject is to be taken up at the present session by a lady who has given to it especial thought and attention. I will, therefore, leave it for her.

WOMEN'S WORK.

Extracts from a paper read by Mrs. F. B. Cook before the Wisconsin Unitarian Conference, at Baraboo, Sept. 1, 1881.

* * * * *

Two years ago there was paid into the treasury of the Western Conference, through this source, \$517.00. Last year, notwithstanding much faithful work, the reports show a considerable decrease, \$300.00 being the financial result of the year's work. This year we have determined to raise the standard to its old height. It remains with the women of the West to decide whether we come in at the next annual meeting with colors flying or at half mast. Mrs. Hilton, our treasurer, is not to bear all this burden of responsibility, nor can any one of the directors assume all the labor required in her State. It would call for an amount of travel and consequent expense

that the Women's Conference is not as yet prepared to carry. We must unite forces, and with unity of strength and purpose bring about the desired result. We have to raise \$500.00, and this is not to be easily done, because there are very many people who have yet to learn the joy of working and giving, and it means *both*. Emerson says, "Men talk as if victory were something fortunate. *Work is victory*. Wherever work is done, victory is obtained. There is no chance and no blank." * * *

Of the \$300.00 raised last year, Wisconsin contributed \$60.00. With only four organized societies in the State, two of them pastorless, we may say to her, "Well done, good and faithful servant!" but let it not be said with a sense of complacency that folds its hands over finished work, but with a vigor that will push on to renewed effort. "Leave what you've done for what you have to do." Indeed, I think the very fact that we have but few societies should make us the more ready to work for the general cause. Let us, with poor old Agatha, "take it much to heart that other people are worse off than we." It is very good for strength to know that some one *needs* us to be strong. In planning for the future this fact should be kept prominently in mind, money is representative; while the prime object of this movement is not the raising of so many dollars and cents, the dollars and cents are unquestionably important factors. If, as Shakespeare says, "Where money goes before, all ways lie open," then every one who enjoys the privileges of free thought should help to open the highways that will give it freer passage. * * *

As an earnest of what women can do, because of what women have done, hear the report of the Presbyterian Women's Foreign Missionary Societies, for ten years ending May, 1880: For the year ending May 1, 1871, their receipts were \$7,327.72; 1872, \$27,964.68. The receipts increased regularly and rapidly till 1875, when they amounted to \$96,249.47. The next year, 1876, they were \$114,993.11, and so on till May, 1880, they were \$176,096.88, making a total in the ten years of \$962,517.28.

This is work of the Presbyterian women alone. Now, if these women can afford to pay so liberally for the advancement of their little narrow creed, what ought we to do, with a grand faith that embraces humanity? * * * There are women here who know what these statistics mean. They know that they mean miles of weary tramping over hot and dusty pavements to find women who will "think about it." They mean putting your heart on paper that, after a careless scrutiny, finds its way to the waste-basket. And they know, too, that they mean a success vastly higher than figures can indicate. They mean a broadening of all the channels of life, an enlarged sympathy and fellowship, and a consecration that brings with it a sense of something that the world can neither give nor take away.

"The world waits for work."

"We'll keep our aims sublime, our eyes erect,
Although our woman-hands should shake and fail;
And if we fail?"

* * * * *

"Measure not the work
Until the day's out and the labor done;
Then bring your gauges. If the day's work's scant,
Why, call it scant; affect no compromise.
And, in that we have nobly striven at least,
Deal with us nobly, women though we be,
And honor us with truth if not with praise."

THE WISCONSIN UNITARIAN CONFERENCE.

HELD AT BARABOO, AUG. 31 TO SEPT. 2.

Wisconsin has just held its annual Conference, of which some of UNITY readers, who were not privileged to attend, may be glad to hear. Baraboo is noted for the beauty of its surroundings and the generous hospitality of its people. Though we missed many familiar faces, there was such a happy blending of elements that the result was most harmonious. The printed programme was carried out to the letter. Dr. Kerr, of Rockford, preached the opening sermon Wednesday evening, from the text, "Man cannot live by bread alone," in which he paid an earnest tribute to the memory of the late Dean Stanley.

The devotional meeting on Thursday morning was led by Rev. Wm. C. Wright, of Madison. He urged that spirit of prayer that will keep not our childishness but our childlikeness. The regular business of the Conference was then taken up. President Allen in the chair. Informal reports were received from the different societies and liberal localities, through ministers and delegates present.

The Conference was especially interested in the missionary work done by Rev. Wm. C. Wright, at Wyoming, Lone Rock and other points; and subsequently a resolution was passed heartily commending the work to the officers of the American Unitarian Association. Prof. Allen then read an admirable practical paper on "The Work of the Conference."

[We print this paper in full in another column, as a valuable contribution to the practical problem of Western Unitarianism, all the more valuable because written from the standpoint of a layman.—EDITOR.]

The exercises of the morning were closed with the reading of a paper on "Women's Work," by Mrs. F. B. Cook. Mrs. Jones spoke briefly on the same subject in the afternoon, after which Mr. Jones opened a spirited discussion of the Sunday School question. Recognizing grave dangers from the present system of Sunday School work, he still believed heartily in the possibility of a Sunday School that will not be a place of entertainment, but a place for earnest work. Mr. Herford spoke earnestly on the subject. He was so keenly alive to the deficiency of Sunday School work, that he felt sometimes that the Sunday School worked more harm than good, yet he concluded that the best thing to do was to keep "pegging away." Dr. Kerr being called upon, said that upon the prairies certain buffalo runs lead to steep precipices. These runs are always avoided by the old buffaloes, and are only followed by the young ones who don't know the danger. He was getting to the age when he avoided such runs in a discussion like the present. He gave a most admirable plan of work upon which he is "pegging away" in his own school. Among the important questions that came up in the discussion were the alarming increase of juvenile literature, the pernicious increase of Sunday School libraries, and what to do with our boys and girls at the critical period between fourteen and nineteen.

The report of the Committee on Nominations resulted in the re-election of last year's officers.

The striking characteristic of this little Baraboo Conference was its quiet earnestness, perhaps owing to its being so nearly touched by the shadow of a great loss. Mr. Jones spoke very tenderly of the death of dear Mr. Herbert. He seemed doubly bereaved, for he was bound to him not only by the ties which bound us all to Mr. Herbert, but also by the warm ties of nationality. The following resolutions, offered by Mr. Jones, were adopted by a standing vote:

Resolved, That we have heard with profound regret of the death of our beloved brother, R. L. Herbert, whose presence has been such a joy and inspiration to this Conference in times past.

Resolved, That the Secretary of the Conference be requested to convey to the bereaved family our heartfelt sympathy with them in the loss of a heart so tender, and to assure them that we rejoice with them in the inheritance of a memory of one whose purity and zeal should be to us a continual encouragement.

The evening service consisted of a sermon by Rev. Brooke Herford, from the text, "I am not able to bear all this people alone," in which he argued that, in spite of all discouragement, we should have the grace to keep right on doing.

One of the distinctive features of the Conference was an excursion to Devil's Lake, which took place Friday. Although the day was not wholly given to recreation, it possessed enough of that element to bring with it a sense of restfulness; and though we were somewhat on "pleasure bent," there was manifest an earnest mind. A meeting of the Executive Committee was held here; it was the outcome of a resolution offered by Mr. Jones the day before, to the effect that the Executive Committee of the Conference be requested to take measures for the fixing of a permanent time and place for an annual grove meeting in Wisconsin. After a full and free discussion of the *pros* and *cons*, not leaving out the partiality of the American mosquito for English blood, the place was fixed (subject to certain conditions) at McBride's Point, on Fourth Lake, near Madison, the time about the 20th of July, 1882.

A picnic dinner, provided by the ladies of Baraboo, was followed by a report of the practical work of the Wisconsin Humane Society, by its President, Rev. G. E. Gordon, of Milwaukee. This subject is Mr. Gordon's pet; but with "the cliffs" in full view, and a knowledge of the fact that several pairs of feet were aching to climb, the report was short, sharp and clear, he being much too humane a gentleman to ride even a hobby too hard. Mr. Gordon's address was followed by a profitable discussion, at the close of which Mr. Jones offered the following resolution, which, he hoped, would not be passed simply to become a dead letter on the books, but that the Secretary would take some action to put it into practical working:

Resolved, That this Conference has heard with pleasure the report of G. E. Gordon, President of the Wisconsin Humane Society, concerning the work done by that Society, and that we earnestly urge the importance of the work upon the Sunday School workers in connection with this Conference.

The remaining two hours were given to enjoyment, which each one sought in his own fashion, the excursion train returning to Baraboo at 5 o'clock. At 8 o'clock in the evening Mr. Gordon preached the closing sermon, from the text, "Leaving the things that are behind and pressing on to those that are forward." The progress of

the church has been along a well defined path, and though we are sometimes tempted to stop at the popular stations occupied by Swing, Thomas and others, who are following the paths we have already gone over, we should take "no backward steps." Then came the final good-byes, and another Baraboo Conference is in the past, and we have gained another glad memory.

ASS'T SECRETARY.

Notes from the Field.

LEIPZIG.—The American consulate at this place is held at the present time by the Rev. Laird Collier, former pastor of the First Unitarian Church at Chicago.

COMFORTING.—It is refreshing to know that a good heart may go with a poor hand—(writing). It is said that Dr. Geo. G. Ellis, of Boston, is the only American that could read the writing of Dean Stanley.

ROME.—The attempt to move the remains of Pius IX. to their permanent resting place was interrupted by a mob. Even the Catholic church feels the growing discontent among those who, in centuries past, have been content with civil and religious slavery.

COFFINS WITH SPIRITS.—In 1659 Tristram Coffin, with eight others, became the possessors of Nantucket Island. A few days ago a reunion of the Coffin family was held upon the island, and the *Commonwealth* says that "there were never so many people in town before." It is estimated that his descendents now number 100,000.

RETURNING GOOD FOR EVIL.—William Key is the name of the colored man of whom the *Commonwealth* speaks as having amassed a fortune since his emancipation, and out of it has carefully provided for his old penniless master and mistress, and has given their son a college education. In old times devotees were wont to go on pilgrimages that they might kiss the feet of those who did deeds less dutiful than this.

SUMMER RELIGION IN EGYPT.—Brother Douthit has been busy holding basket-meetings through Shelby county during July and August. We fear that he partook more of the meetings than of the baskets. Roast chicken may be more conducive to piety than polemical discussions concerning immersions, particularly to persons who have such a constitutional tendency to leanness as our brother Douthit. Don't neglect the basket-end of your meetings, brother.

THEOLOGY SURVIVES.—A lady has recently presented Princeton Theological Seminary with \$1,000, and yet the doors of this seminary are rigidly closed against the entrance of lady students. We believe that the world is still interested in the great problems which a theological seminary naturally stands for; but the time is not far distant when the world will discover that women can help to expound these problems as well as contribute towards the maintenance of the institution.

THE GROWING NEGRO.—Walter H. Page gives an interesting study of the progress of the negro in the South for the last fifteen years, in the *Independent* of the 1st inst. After telling us of the great strides which the colored ministry has taken towards education, it is easy

for us to believe with him, that to increase the number of intelligent and conscientious colored ministers is now the noblest work open to the American philanthropist. The truthfulness of this statement would not be impaired by the omission of the word "colored."

CHICAGO CHURCHES.—Brothers Herford and Galvin began their work the first Sunday in September. Unity Church welcomed Mr. Miln on the second Sunday. Large audiences gathered on the 4th inst. at Music Hall and at Hooley's to listen to Prof. Swing discoursing on "Sympathy," and Dr. Thomas discussing the difference between the "Practical and Theoretical in Religion." Perhaps that the difficulty of combining the two is about to be exemplified in the pending heresy trial, which must give zest to the writing and alertness to the listening of the doctor's sermons for some time.

A FRIEND OF THE GYPSIES.—In the recent death of George Borrow, the Gypsies have lost their great interpreter and literary friend. He was a self-appointed ambassador of the Gypsy kingdom,—the Gentile world. Perhaps they opened their hearts to him, and allowed him to see deeper into the secrets of their life than to any other man outside their mystic fraternity, because he was more successful than any other in discovering that even Gypsies' hearts are human, and that even Gypsies' souls were strung upon that golden thread of kinship which makes humanity one.

AMERICAN TRAINING FOR AMERICAN PUPILS.—Clara Louise Kellogg, according to the *Commonwealth*, warns young women against seeking a musical education abroad until they have exhausted the resources of the "good masters" that are found on this side of the waters; and not even then, unless they can enjoy "the protection of watchful friends and an independent income." In this connection the following patriotic clause in the will of the large-hearted Gov. Bagley is apropos: "I commit the education of my children to my wife, providing that they, one and all, be educated in this country, and not abroad, as it is my sincere desire that they may grow up to be true Americans, and lovers of their native land and her institutions."

A HINT FOR NEXT YEAR.—*The Signal* suggests that the hotels at our Western watering places and summer resorts follow the example of those in the White Mountains, in employing college students and teachers from the country schools as waiters, thus enabling them to spend their vacations in such a way as to bring profit to themselves and increased pleasure to the guests. Had this been the custom years ago, the young college professor would not have been humiliated by the stable boy's crying out, "Father, father, come here; here is a Dutchman!" when he applied for accommodations to his horse, as follows: "Extricate the quadruped from the vehicle; stabulate and donate him with a sufficient supply of nutritious aliment, and when the aurora of morn dawns upon the horizon I will reward thee with a pecuniary recompense."

PAINE HALL.—A correspondent of the *Index* went to hear Mr. Chainey in his "infidel pulpit" during vacation, and concludes that his "success is largely due to the fact that his speaking is so directly upon the level of

those he addresses. It was very evident, both from the discourse and the manner in which it was received when we heard him, that his hearers were not those who are accustomed to discriminating habits of thought or a judicial way of looking at things," and that "with all the merits of Mr. Chainey's sermon, there was altogether too much denunciation in it. There was too little recognition of what society, with all the fallacies of the creeds and the churches, still owes, in every community, to their adherents for a very preponderating amount of support to its institutions of enlightenment, of humanity and charity."

THE "OVERCOMERS."—This is the name given a new sect, which is springing out of Chicago soil, and is at present represented by two societies only, one at Valparaiso, Ind., and the other, the parent society, that meets in a little chapel at Lake View, just north of our city limits. This chapel is built on the grounds of Mr. and Mrs. H. G. Spafford, who stand related to this movement as prophet and prophetess. They take extreme biblical grounds, with special liking for the book of Revelations, deriving their name from the seventh verse of the second chapter of this book. Their belief seems to be a sort of humanized orthodoxy, substituting a fiery restoration for the old-fashioned fiery damnation. Every detail of their lives is directed for them, as they believe, by special revelations from the Lord. The man asks what and when shall be his dinner; the woman seeks advice in the selection of the material for her bonnet, and the Lord gives prompt and clear answer. It has been our privilege to find home shelter for some months under the same roof with a family of this faith, and the gentleness and withal the cheerful serenity of their lives quite disarms the critical faculty in us, and instead of commenting upon its superstition, we prefer to remind our readers that there is a sustaining power in conviction, a redeeming grace in consecration, however poorly the small lines of human thought may represent the great lines of infinite reality.

CONFERENCES.—Wisconsin opened the campaign with its summer-autumn conference, at Baraboo, September 1st and 2d. The Illinois fraternity reserves Oct. 11-13 for its meeting. Iowa, Oct. 25-27, at Mt. Pleasant, and Kansas, Nov. 1-3, at Lawrence. We understand that the meeting of the Kansas Liberal League, held at Ottawa, displayed a helpful spirit, looking towards the building up of manhood more than the tearing down of institutions. Rev. C. G. Howland, Miss Sarah A. Brown, Mrs. Anna L. Diggs, of Lawrence, and Mr. and Mrs. Judge Krekel, of Kansas City, took part in the services. The editor of this paper has large sympathy with this Kansas organization, and it would have been a pleasure for us to have greeted many of the friends that we made last year at their meeting; but we cannot desist from protesting, even at this late hour, against the bad policy and poorer morals of including our name in the list of speakers "who have promised their attendance," in the face of a prompt assurance, on our part, that we *could not* be there. Posters and programmes necessarily tell many falsehoods, but officers should try to make them as truthful as possible. Please don't do it again. An appointment is an engagement with the public, which we hold sacred, and do not wish them made lightly.

The Sunday School.

"UNITY" SUNDAY SCHOOL LESSONS—SERIES IX.

Published by "Unity," 40 Madison St., Chicago, Ill.

THE STORY OF THE ENGLISH NEW TESTAMENT.

BY N. P. GILMAN.

Lesson II.

THE EARLY TRANSLATIONS.

When the New Testament writings were first sent out into the world, the fact that they were all in Greek was no hindrance to their being generally understood by those able to own manuscripts. Greek was a language read by the educated in all the countries of the vast Roman empire, besides being spoken by many people in Asia. But when the Gospel came to be preached in countries far from Palestine, to those of every rank and condition, the Christians who were unacquainted with any language but their own wanted, of course, to read about Jesus in their own tongue, and the apostles who preached to them had to speak to them in the language of the country. So, very soon, there began to be translations out of the original Greek of the New Testament into the languages of Syria and Egypt, for instance; and some of these old "versions," as they are called, are very valuable to us to-day, because they must have been made from manuscripts older than any we now have. But the most interesting of all is the one made into Latin by the great scholar St. Jerome. He was by far the most learned man of his time (A. D. 329 to 420,) in all matters pertaining to the Bible, for he spent forty years of his life in studying the Old and New Testaments in the original languages. He was "the rich source from whom almost all critical knowledge of Holy Scripture in the Latin churches was drawn for ten centuries." His translation followed somewhat the first Latin version, made long before him, called the Italic, *i. e.*, the version made for Italy; his own was afterwards named the VULGATE ("common") version. This is the Bible used by the Roman Catholics in their church-services all over the world, and it was the foundation of nearly all the earlier translations into the vernacular (spoken) languages of Europe. Thus Jerome is a very famous name, to be honored by Protestants as well as by Catholics for his heroic labors in making the Bible known to the common people. But we Americans are descended by blood and race from the peoples who used to live in Germany centuries ago, and were quite barbarous. Now, the oldest language of any of these nations that we know anything about is the Gothic, which was spoken in the fourth century by the warlike tribes about the mouth of the river Danube. One of their bishops, named Ulfilas, translated the whole Bible into Gothic, about 360 A. D., except the books of Kings in the Old Testament. He thought he had better not translate these, because they contained so many accounts of wars and battles, and he knew his people were altogether too fond of fighting already. They had the

utmost respect and love for their bishop, however, because of his wisdom, his learning and his benevolence, and it was a proverb with them, "Whatever is done by Ulfilas is well done." Perhaps the best thing of all his doing was this Gothic translation; a part only of the New Testament is left, but it is very precious to Germans and Englishmen, because it is the oldest book we have belonging to the old language from which German and English have come down. There is a beautiful manuscript of it called the Silver Codex, written in letters of a silvery hue with a few of gold, in the library at Upsala, in Sweden. Our ancestors, who came over from Germany into England in the fifth century, are called Anglo-Saxons, and they belonged to the same great family of races as the Goths. The New Testament was translated into their tongue, by different persons, in the 8th, 9th and 10th centuries; the good King Alfred the Great being especially glad to have this work done. The most famous of these translators into Anglo-Saxon, which is really the oldest form of English, was Baeda, a wonderful scholar, born in 673 A. D., who possessed all the learning of his time, and wrote on a multitude of subjects. His pupil, Cuthbert, wrote an account of his master's last days, which, as Mr. Brooke tells us in his admirable Primer of English literature, is "the first-record of English prose-writing." Baeda was now very old, and getting to the end of his translation of John's Gospel. "When the last day came, the dying man called his scholars to him, that he might dictate more of his translation. 'There is still a chapter wanting,' said the scribe, 'and it is hard for thee to question thyself longer.' 'It is easily done,' said Baeda, 'take thy pen and write quickly.' Through the day they wrote, and when evening fell, 'There is yet one sentence unwritten, dear master,' said the youth. 'Write it quickly,' said the master. 'It is finished now.' 'Thou sayest truth,' was the reply, 'all is finished now.' He sang the Glory to God, and died. It is to this scene that English prose looks back as its sacred source." The three Anglo-Saxon versions now in existence have little beyond the Gospels (Baeda's is unfortunately lost). They were made in the tenth century, and were not translated from the Greek, but from Jerome's Vulgate, with some help from the old Italic translation. Here is the eighth verse of the fifth chapter of Matthew, as a brief specimen: "Eadige synd tha clænheorton, fortham the hi God geseoth."

Mr. Brooke's words tell us how important in the history of the great books of the world, and the writing of books, the translation of the Bible has been. When the barbarous nations of Europe, like the Anglo-Saxons, were converted to Christianity, they soon wanted to have the Scriptures read to them in their own language; and when the Bible was thus translated it became the most common of all books, because so many thousands of people were anxious to know about the Bible-history, who were not interested in any other books at all. This was very much more the case after the invention of printing. Martin Luther, the chief hero of the Protestant Reformation, spent a great part of his time for ten years (1522-32) in making the German translation, which helped him so greatly to make Germany Protestant, and which is called "the foundation of the modern German

language." When books were printed and could go all over the land, the people heard and read them very often, and the Bible had a vast effect upon their choice of words in every-day life. So it was in England later, as we shall see.

Correspondence.

EDITOR OF UNITY: Are the sententious notes on the first page of your paper meant to be true, or to be only tests of the intelligence of your readers? In either case I should like to make a comment upon a couple in your last number, which seem to me hardly entitled to be considered half truths. The first is, "Progress is a process of demolishing hindrances. It is a getting rid of incumbrances." Destruction is certainly incident to progress. The way must be cleared of hindrances before it can take place.

But this work is not progress. It may even take place without that, and has often to the temporary detriment, at least, of many persons. Take as an illustration the belief in an infallible Bible. The destruction of this belief is the removal of a hindrance to progress, but it is not the thing itself. Progress here would be the appreciation of the authority of the soul, so that the reverence and faith that had been bestowed upon the Bible would be given to the yea and amen, not as infallible but as its highest authority. And you will agree with me that the destruction of the hindrance without the progress is not a good, and would degrade more than it would ennoble, and that a superstitious reverence of the Divine is better than no reverence for Divine authority. The second is, "A little more of Judaism and a little less of Christianity might have made the past history of Spain less repulsive." Of course the meaning is that more of the better and spiritual elements of Judaism, and less of the bigotry and cruelty of the Christian church, would have made the history of Spain more agreeable. But I protest against such a statement as fostering contempt for the Christian religion as a whole, and as judging it as Voltaire did and as Ingersoll does, not only by its own errors and evils, but by those of Judaism as well. In this age, when so many arms are raised to destroy, it seems to me that those who see that destruction is not progress, and that the errors and evils of the Christian church in the past are not Christianity, should lift up theirs to build.

Yours very truly,
West Roxbury, Aug. 12, 1881.

A. M. HASKELL.

The Deanery of Westminster, made vacant by the death of Dean Stanley, is considered to be the most desirable position in the gift of the Church of England, and the recent incumbent has more than once refused a bishopric, rather than resign his office. The Deanery of Durham is richer by \$5,000 a year, but in prestige falls far below that of Westminster. The candidate is selected by the Queen, or, rather, recommended, which is equivalent.

Mr. Gladstone has odd ideas of "absolute rest." When he was laid up a few weeks ago, he spent the time in comparing the revised New Testament with the original Greek.

The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

LITERARY NOTES.

J. R. Osgood & Co. are soon to publish a complete edition of Walt Whitman's writings, in one volume.—Geo. H. Ellis is fast taking prominent rank among the publishers. This fall he is to bring out *Ecce Spiritus*, an anonymous plea for the spirituality of Christ; *The Way of Life*, by Geo. S. Merriam; *Study of the Pentateuch*, by R. P. Stebbins, besides the new edition of some other important works.—A glance at the holiday announcements, which begin already to reach us from the publishers, fills us with apprehension for the coming home and the growing men and women. What with so many fearfully interesting juveniles, and so much costly binding and stylish presentation volumes, when are the boys and girls to find any time for solid reading, and where is the money to come from to obtain the plain but honest library, where the immortals gather to sanctify the fireside?—*The Horse in Motion* is the suggestive title of a book which the Osgood house promise for December. It is to contain a series of instantaneous photographs, which will show the horse in all "possible attitudes," and is "to demonstrate the theory of quadrupedal locomotion." But, what is that?—Geo. W. Cooke's book on Ralph Waldo Emerson: his life, writings and philosophy, is promised for October; and the *Life of Charlotte Cushman*, by Mrs. Clement, in December.

POSITIVE ASPECTS OF UNITARIAN CHRISTIANITY. Ten lectures delivered in St. George's Hall, London, in March and April, 1881. For sale by the Colegrove Book Co., Chicago, Ill. \$1.25.

This book, the work of some of the brightest minds in England for the liberal side of religious thought, is warmly welcomed there, where the want of a national Unitarian literature has long been felt, America having thus far furnished the bulk of liberal religious literature. It goes over much the same ground that the American "Unitarian Affirmations" cover, and, making due allowance for the more conservative tone of English thought, and the fact of an established, almost infallible church as a background for all religious belief, with much the same result. It is a clear and forcible statement of the average Unitarian belief, presented, as Dr. Martineau says in his able and comprehensive preface, "in the service of positive religion, not in any spirit of self-vindication." The ten lectures are by as many different authors, who, working independently of each other, and with no attempt to produce anything like a creed, have presented the fundamental doctrines of Unitarianism as they are held by the average Unitarian in England. *The Affirmation of God*, by R. A. Armstrong, is perhaps as well handled as so great a subject could be in so small a space, and if it deals largely in assertions which there is little attempt to prove, it may be that he feels the need of faith more than logic on the subject. *Worship-Prayer*, by G. Vance Smith, contains a noble appeal for the right to worship God according to the dictates of conscience. *The Bible*, by J. E. Carpenter, cannot be too highly commended for its broad, rational view of the subject. While dealing openly and fairly with the errors and contradictions of the Bible, it recognizes fully its priceless value as the source of the Christian religion and the history of Christ's life and teachings. *Jesus*

Christ, by Charles Beard, is the most poetical of all the essays. *The Future Life*, by Charles Wichsteed, is a well-sustained argument in favor of personal immortality, giving, of course, the Unitarian view of the subject. Taken as a whole, this book will do much to refute the accusation that "Unitarianism is a pale negation." E. M. P.

UNITY SHORTER SERVICE FOR SUNDAY SCHOOLS, intended especially for infant classes. By Mrs. A. L. Parker. Published by the Western Unitarian Sunday School Society, 40 Madison street, Chicago, Ill. pph. 12 pp. 15 cts.; per doz., \$1.00.

THEODORE PARKER AND THE LIBERAL MOVEMENT IN AMERICA. By R. Andrew Griffin. Being the sixth series of Sunday School Lessons published by the Western Unitarian Sunday School Society, 40 Madison street, Chicago, Ill. pph. 50 pp. 15 cts.; per doz., \$1.25.

SUNDAY TALKS ABOUT SUNDAY. By J. L. Jones. Being the seventh series of UNITY Lessons, published by the Western Unitarian Sunday School Society, 40 Madison street, Chicago, Ill. pph. 18 pp. 10 cts.; per doz., 75 cts.

Three new tools added to the tool-chest of the Liberal Sunday School during the vacation heat. The officers of the Western Sunday School Society merit the thanks of our Sunday School workers for the energy they displayed in getting these neat pamphlets ready for the opening of our Sunday School work. The contents of the last two books our readers have already been familiarized with, as they have appeared in the columns of UNITY and LITTLE UNITY; and of their merits we leave others to speak. The former deserves fuller notice than we can at the present time give, but we cannot resist the temptation to say that it consists of four little, simple services, containing responses, hymns and prayers adapted for the infant-class. They are prepared by the very successful infant-class teacher in Mr. Blake's Sunday School, at Quincy; and in the hands of teachers who put the requisite amount of loving labor in their work, we think it will become a tool which, in its beauty and helpfulness, will be second only to Mr. Blake's larger *Unity Services and Songs*. Workmanship on each of these pamphlets is creditable to the printer. We commend them to the careful examination of teachers and superintendents, that the year's work may be begun with deliberately selected tools.

A bookseller in Manchester recently bought, for six cents, a copy of "Three Ways of Spending Sunday," by Timothy Sparks, which is one of the earliest and rarest of Dickens' writings. For this he was offered by another of the craft the sum of \$10, which he promptly refused, whereupon the amount was increased successively to \$25 and \$33, at which figure the book changed hands. The purchaser resold it immediately to a London client for \$42.

A little five-year-old girl, going into a Catholic cemetery a few Sundays ago, beheld the Virgin Mary, in white marble, standing on the summit of a lofty monument. She gazed upon it for some time with the greatest reverence, then said quietly, "Mother, is that God?"

An old-fashioned minister, passing a fashionable church on which a new spire was going up, was asked how much higher it was going to be. "Not much," he answered. "That congregation don't own much higher in that direction."

In the Boston Public Library and its several branches there are about 395,000 bound volumes, besides manuscripts, pamphlets, statuary and paintings. The trust fund held for the benefit of the library amounts to \$122,035.13.

The Exchange Table.

THE WAITING.

I wait and watch: before my eyes
Methinks the night grows thin and gray;
I wait and watch the Eastern skies
To see the golden spears uprise
Beneath the oriflame of day!

Like one whose limbs are bound in trance
I hear the day-sounds swell and grow,
And see across the twilight glance,
Troop after troop, in swift advance,
The shining ones with plumes of snow!

I know the errand of their feet,
I know what mighty work is theirs;
I can but lift up hands unmeet,
The threshing floors of God to beat,
And speed them with unworthy prayers.

I will not dream in vain despair,
The steps of progress wait for me;
The puny leverage of a hair
The planet's impulse well may spare,
A drop of dew the tided sea.

The loss, if loss there be, is mine,
And yet not mine if understood;
For one shall grasp and one resign,
One drink life's rue, and one its wine,
And God shall make the balance good.

O power to do! O baffled will!
O prayer and action! ye are one
Who may not strive, may yet fulfill
The harder task of standing still,
And good but wished with God is done!

John Greenleaf Whittier.

HELLO!—Telephone conversation between the Pope, at the Vatican, Rome, and the Czar, at his palace at Peterhoff. Pope: "Helloa!" Czar: "Hellovsky!" Pope: "Area youa goinga outa to-daya?" Czar: "Notoff to-dayakoff. Too muchavitch dynamitisky aboutavitch. Are youimoff?" Pope: "Not to-daya. Some othera daya. Too manya ruda and godless mena abouta."—*Exchange*.

NOR TO UNITY.—The *Christian Union* asks: "Does not our age suffer from a disease of reading,—lectomania? What with newspapers, periodicals, primers, cheap literature, literary revolutions, is it not time for many to ask, 'Am I not reading too much,—remembering, writing, observing, thinking, feeling too little?' The epidemic increases. At many times the best way to read is *not to read*." Of course, this caution does not apply to the *Christian Union* or to the *Christian Register*, papers which insert only such things as their readers need, and leave out those which they don't require.—*The Christian Register*.

A WORD FROM ENGLAND.—If the recent Western Conference had had nothing else to record but the publications of the year, it might have recorded those with satisfaction, as witnesses of the intellectual and spiritual fitness of its ministers to provide for the deeper needs of public worship and for the education of the Sunday scholars, and as witnesses, too, of the effectiveness of literature adapted to the time in spreading the liberal faith. But its record, as we have seen, embraces much more. Altogether, it is to be heartily congratulated on what its members have done and are doing under conditions of peculiar difficulty. As yet it is but a day of small things with them; but a grand confidence in themselves and in their faith, with a well-directed zeal, will work wonders."—*Unitarian Herald*.

THE WILL OF EX-GOV. BAGLEY, of Detroit, Mich., provides for carrying on his large tobacco manufacturing business, which is to eventually go into the hands of his four sons, if they choose; gives \$500 to the Unitarian church, and \$5,000 for the erection of a public ice-water drinking fountain in front of the city hall, providing the city undertakes to furnish the ice between May and November each year, and keep it running the year round;

\$500 each to the Roman Catholic Orphan Asylum, Little Sisters of the Poor establishment, and Foundlings' Home, a Protestant institution. These are all his public bequests. To every employe who has been in his service five years he gives \$50, ten years \$100, and fifteen years \$200. The balance of this large estate is divided among the family, consisting of his wife and seven children.—*Chicago Daily News*.

"BY THE SWEAT OF THY BROW."—A young man in a suburban city has invented a machine to keep large fowls that incline to fat, in good laying condition. The machine consists of a box containing corn, so arranged that but one kernel can pass through an aperture in the side at a time. This aperture is covered by a slide connected with a board, upon which the hen steps. The act of jumping down removes the slide and another kernel of corn is presented to the notice of the hungry biped. Thus the words: "By the sweat of thy brow shalt thou earn thy bread," has been, in this nineteenth century, applied to the hen tribe. If the unfeathered animals who walk on two legs could only have their food supply regulated in a similar manner, dyspepsia would cease from troubling and the weary would be at rest.—*Boston Courier*.

"THE LORD LOVETH A CHEERFUL GIVER."—It is very gratifying to learn of a new method adopted in the Central Presbyterian Church of Buffalo, which seems to be in some respects a return to the apostolic idea: "Small boxes with a slit in the top and glass in the sides are fastened to the backs of the pews. Before the sermon, the pastor steps to the desk, and after repeating I. Cor. 16: 2, 'Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come,' says, 'Let us further worship God by contributing to his service.' Then is heard all over the house the dropping of the change into the boxes. It requires but a minute of time." We are not informed as to the effect upon the collection; but the saving to the deacons in shoe leather, the exemption of the congregation from its official and ominous squeak, the saving in time, the ease with which the button-giver may be detected, and the certainty that the omissions of the chronic miser will find him out,—all commend this new method to the patronage of generous congregations.

But, whatever the method adopted, let it be taught in the pulpit and remembered in the pew that religion and benevolence cost money; that a religion that is worth living for and dying for is worth paying for.—*The Christian Register*.

Announcements.

October Conference of Illinois Liberal Religious Societies will be held at Bloomington, Ill., the 11th, 12th, and 13th proximo. A full attendance of the members of the Conference is desirable, and a cordial invitation to friends of Liberal thought everywhere to attend and participate, is heartily extended. C. E. SWITZER,
Galesburg, Ill., Sept. 9, 1881. Secretary.

UNITY RECEIPTS.

John Grether, \$1.69; Mrs. R. Mason, \$1.50; Lee Earle, \$1.50; Mrs. J. Muirhead, \$1.50; Wm. C. Wendte, \$2.10; Rev. S. E. Elder, \$1.50; Robert L. Moore, \$1.25; Almeron Sprague, \$1.50; Mrs. L. Sullivan, \$1.50; Rev. George S. Shaw, \$1.50; Rev. Enoch Powell, \$3.00; Miss Ovington, \$1.50; Dr. E. S. Townsend, \$1.50; A. G. Munn, \$1.50; Mrs. Mary A. Downing, \$2.00.

"LITTLE UNITY" RECEIPTS.

Rev. E. S. Elder, .35; Dr. E. S. Townsend, .40; Mrs. George D. Putnam, \$7.00; George W. Kent, \$4.20.

CATALOGUE

OF BOOKS SUITABLE FOR

Public and Private Libraries.

A discount from the prices annexed will be made proportionate to the amount purchased.

FOR SALE BY
THE COLEGROVE BOOK COMPANY,
40 Madison Street, Chicago.

BIOGRAPHY—Continued.

- Charles XII. of Sweden**, History of. By Voltaire. With a Life of Voltaire by Lord Brougham, and Critical Notes by Lord Macaulay and Thomas Carlyle. Edited by O. W. Wright, A. M. Crown 8vo. \$2.25
— By Voltaire. 12mo, cloth. \$1.00
- Choice Autobiography**. Edited with Critical and Biographical Essays, by Wm. D. Howells. "Little Classic" style. Per vol. \$1.25
- I-II. **Memoirs of Frederica Sophia Wilhelmina**, Margravine of Baireuth.
- III. **Lord Herbert of Cherbury** and Thomas Ellwood.
- IV. **Vittorio Alfieri**.
- V. **Carlo Goldoni**.
- VI. **Edward Gibbon**.
- VII-VIII. **Jean Francois Marmontel**.
- Christ**, Life of. By Rev. Fred W. Farrar. 2 vols. 8vo. \$4.00
— The same. 1 vol. 8vo. Without notes. \$1.00
— By Cunningham Geikie, D. D. With 12 engravings on steel. 2 vols. cloth. \$8.00
— The same, cheap edition. \$1.50
- Cicero**, The Life of. By Anthony Trollope. 2 vols. 12mo. \$3.00
— The Life of. By Wm. Forsyth, M. A. With 20 engravings. New Edition. Two vols. in one. 8vo, cloth. \$2.50
- Cleopatra**. Biographical History. By Abbott. Illustrated. 16mo. \$1.00
- Clarke** (James Freeman). Memorial and Biographical Sketches. 12mo, cloth. \$2.00
- Clay** (Henry). The Life of. By Epes Sargent, Horace Greeley, and others. With an engraving on steel, and illustrations on wood. 12 no, cloth. (\$1.25). Net, .90
- Collyer** (Robert). A Man in Earnest. Life of A. H. Conant. 18mo, cloth. \$1.50

- Columbus** (Christopher) and the Discovery of America. By John S. C. Abbott. Illustrated. 12mo. \$1.25
— By Washington Irving. People's Edition. 3 vols. \$3.75
- Communes**. Memoirs of Philip de Communes, containing the Histories of Louis XI. and Charles VIII. and Charles the Bold, etc. 2 vols. (Bohn). \$2.00
- Cookman** (Rev. Alfred), The life of. By H. B. Ridgeway, D. D. With portrait on steel. 12mo, cloth. \$2.00
- Corsica and the Early Life of Napoleon Bonaparte**. Translated from the German by Edward Joy Morris. 12mo, cloth. (\$1.75.) Net, \$1.00
- Cortez**. Biographical History. By Abbott. 16mo, cloth. Illustrated. \$1.00
- Crockett** (David), Life of. As written by Himself. With illustrations. 12mo, cloth. (\$1.75.) Net, \$1.00
— The same. 12mo, cloth. (\$1.25.) Net, .90
— And Early Texan History. By John S. C. Abbott. Illustrated. 12mo, cloth. \$1.25
- Cromwell** (Oliver), Life of. By F. Guizot. 1 vol. cloth, 12mo. \$3.00
— By Henry William Herbert. Illustrated. 12mo, cloth. (\$1.25.) Net, .90
— Letters and Speeches of. By Thomas Carlyle. 2 vols. 12mo, cloth. \$2.50
— The same. 5 vols. square 12mo, cloth. \$4.50
- Cruikshank** (George). The Artist, the Humorist, and Man. By Wm. Bates. With numerous illustrations by G. Cruikshank. Large paper 4to, morocco back. \$5.00
- Cushman** (Charlotte). Her Letters and Memories of Her Life. By Emma Stebbins. With portrait, heliotype of portrait bust by Miss Stebbins, and picture of Miss Cushman's Newport Villa. Svo, cloth. \$2.50

- Cushman** (Major Pauline). By F. L. Sarmiento. *Illustrated*. 12mo, cloth. (\$1.75.) Net, \$1.00
- Cyclopædia of Biography**. A Record of the Lives of Celebrated Persons. By Parke Godwin. New Edition. 1 vol. cloth. \$5.00
- Cyrus**. Biographical History. By Abbott. *Illustrated*. 16mo. \$1.00
- Daring Deeds of American Heroes**. By J. O. Brayman. *Illustrated*. 12mo. (\$1.25.) Net, .90
- Darius**. Biographical History. By Abbott. *Illustrated*. 16mo. \$1.00
- Davis** (Jefferson), The Life of; and Gen. Stonewall Jackson. *Illustrated*. 12mo, cloth. (\$1.75.) Net, \$1.00
- De Quincey** (Thomas). Autobiographic Sketches. 8vo, cloth. \$1.75
- His Life and Writings, with Unpublished Correspondence. By H. A. Page. *With portrait*. Two vols. in one. 12mo. \$2.50
- De Remusat** (Madame), Memoirs of. 1802-1808. Edited, with a Preface and Notes, by her Grandson, Paul de Remusat, Senator. Translated by Mrs. Cashel Hoey and Mr. John Lillie. Three vols. paper. (\$1.50.) Net, \$1.00
- De Staël** (Madame). A Study of Her Life and Times. The First Revolution and the First Empire. By Abel Stevens, LL. D. 2 vols. 12mo, cloth. \$3.50
- De Soto**. The Discoverer of the Mississippi. By John S. C. Abbott. *Illustrated*. 12mo, cloth. \$1.25
- Dickens** (Charles), The Life of. By John Forster. 3 vols. cloth. \$4.50
- Diderot, and the Encyclopædist**. By John Morley. Complete. 12mo, cloth. \$2.50
- Doran** (Dr.) Annals of the English Stage. From Thomas Betterton to Edmund Kean. With a Memoir of Dr. Doran, and an Introduction and Conclusion by R. H. Stoddard. 2 vols. crown 8vo. \$3.50
- The Queens of the House of Hanover. Introduction, etc., by R. H. Stoddard. 2 vols. crown 8vo. \$3.50
- Monarchs Retired from Business. Introduction, etc., by R. H. Stoddard. 2 vols. crown 8vo. \$3.50
- Douglas** (Stephen A.), Life and Public Services of. With Various Speeches and Reports. By H. M. Flint. *With portrait on steel*. 12mo, cloth. (\$1.75.) Net, \$1.00
- Duff** (Alexander, D. D., LL. D.), The Life of. By Geo. Smith, C. I. E., LL. D. With an Introduction by Wm. M. Taylor, D. D. 2 vols. in one. Cloth. \$2.00
- Early Italian Painters**, Memoirs of. By Mrs. Jameson. *Portrait of Raphael*. 18mo, cloth. \$1.50
- Elizabeth**. Biographical History. By Abbott. 16mo, cloth, \$1.00
- Life of, Queen of England. With Anecdotes of her Court. By Agnes Strickland. *With portrait*. 1 vol. cloth. \$2.50
- Eminent English Liberals In and Out of Parliament**. By J. Morrison Davidson. 12mo, cloth. \$1.25
- Engineers** (Lives of the). With an Account of their Principal Works, including a History of

Inland Communication in Great Britain, and the Invention and Introduction of the Steam Engine and Railway Locomotive. *With 9 steel portraits and 342 illustrations*. 5 vols. crown 8vo. \$12.50

English Men of Letters. Edited by John Morley.

- SAMUEL JOHNSON. By Leslie Stephen. 12mo. cloth. .75
- EDWARD GIBBON. By James Cotter Morison. 12mo, cloth. .75
- SIR WALTER SCOTT. By Richard H. Hutton. 12mo, cloth. .75
- PERCY BYSSHE SHELLEY. By John A. Symonds. 12mo, cloth. .75
- OLIVER GOLDSMITH. By William Black. 12mo, cloth. .75
- DAVID HUME. By Professor Huxley. 12mo, cloth. .75
- DANIEL DEFOE. By Wm. Minto. 12mo, cloth. .75
- ROBERT BURNS. By Principal Shairp. 12mo, cloth. .75
- SPENCER. By R. W. Church, Dean of St. Paul's. 12mo, cloth. .75
- THACKERY. By Anthony Trollope. 12mo, cloth. .75
- BURKE. By John Morley. 12mo, cloth. .75
- MILTON. By Mark Pattison. 12mo, cloth. .75
- HAWTHORNE. By Henry James, Jr. 12mo, cloth. \$1.00
- SOUTHEY. By Edward Dowden. 12mo, cloth. .75
- BUNYAN. By James Anthony Froude. 12mo, cloth. .75
- CHAUCEER. By Adolphus William Ward. 12mo, cloth. .75
- COWPER. By Goldwin Smith. 12mo, cloth. .75
- POPE. By Leslie Stephen. 12mo, cloth. .75
- BYRON. By Professor Nichol. 12mo, cloth. .75
- LOCKE. By Thomas Fowler. 12mo, cloth. .75
- WORDSWORTH. By F. Meyers. 12mo, cloth. .75
- DRYDEN. By G. Saintsbury. 12mo, cloth. .75
- LANDOR. By Prof. Sidney Colvin. 12mo, cloth. .75
- LOCKE. By John Morley. 12mo, cloth. .75

English Philosophers. Edited by Iwan Müller, A. M. 8vo, cloth. Each, \$1.25

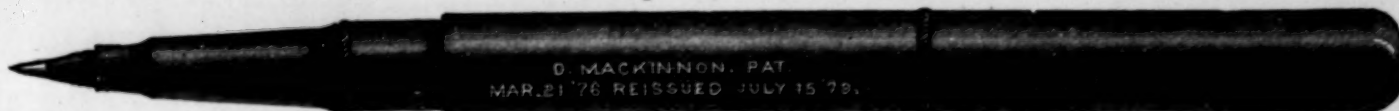
- ADAM SMITH. By J. Farrar, M. A.
- SIR WM. HAMILTON. By Prof. W. H. S. Monck.
- DAVID HARTLEY AND JAMES MILL. By G. S. Bower, M. A.

Famous Americans of Recent Times. By James Parton. 8vo, cloth. \$2.00

Famous Boys, and How They became Famous Men. Being Sketches of the Boyhood of Daniel Webster, Samuel Drew, Benjamin Franklin, Henry Clay, Audubon, etc. *Fully illustrated*. 12mo, cloth. \$1.25

Famous Men. Being Biographical Sketches of Men of America and England, made Famous by Their Works. By H. A. Page. *Portrait and illustrations*. 12mo, cloth. \$1.25

MACKINNON PEN, or FLUID PENCIL



It holds ink for a week's use, always ready, always with you. The only successful Reservoir Pen in the market. The **SOVEREIGN** is the latest improved Mackinnon Pen. It can be closed into a small compass for the pocket, and lengthened for use. The most popular Pen made. Send for circular. **MACKINNON PEN CO., 192 Broadway, N.Y., or 93 Madison St., Chicago, Ill.**

Jesus of Nazareth.

EIGHT LECTURES

BY

T. B. FORBUSH.

Paper. 84 Pages. 50 Cents.

An earnest, able presentation of the subject from the standpoint of

APPRECIATIVE RATIONALISM.

FOR SALE BY

The Colegrove Book Co.,
40 Madison Street, Chicago, Ill.

SPECIAL ANNOUNCEMENT.

In view of the great demand for a cheap and

READABLE EDITION OF THE

Revised New Testament,

THE

COLEGROVE BOOK CO.

Have made arrangements with an Eastern publisher to secure a large number of copies, reprinted from the Cambridge edition, bearing their imprint on the title page. This book has been examined by competent critics, and pronounced "page for page and line for line a precise reproduction of the authorized version of the Cambridge press of England."

It is printed in fine type, bound in fine English cloth, red edges, and is intended in all respect to meet the wants of the people."

Similar New Testaments of the Revised Version are sold for \$1.50, retail. **THE COLEGROVE BOOK CO.** can sell this edition for 60 cents, net.

The Meadville Theological School

Begins its next Academic Year September 26. The main purpose of the institution is to prepare young men for the Unitarian Ministry. There is no charge for tuition, room-rent or use of library, and all necessary expenses are very moderate. For full particulars, apply to

Rev. A. A. LIVERMORE, President,
Meadville, Penn.

PROSPECT HILL SCHOOL.

FOR YOUNG LADIES.

GREENFIELD, MASS.

Open September 14. For Circulars apply to

REV. J. C. PARSONS, PRINCIPAL.

THEODORE PARKER.

LESSONS FROM THE WORLD OF MATTER

AND

THE WORLD OF MAN.

SELECTED FROM NOTES OF UNPUBLISHED SERMONS, BY

RUFUS LEIGHTON.

This book has for many years been out of print. Owing to the great demand for a representative work of Theodore Parker, **THE COLEGROVE BOOK CO.** have undertaken to bring it again within reach of the public. Learning that Mr. Rufus Leighton owned the sheets and was willing to dispose of them, they purchased a sufficient number to put fifty copies into book form.

This is a rare chance to secure one of the best of Theodore Parker's works. Nothing could be a better index of the life and works of the great Reformer than this book.

It is a 12mo, 430 pages, good type, good paper, and handsomely bound, with a good likeness of Mr. Parker on the first page.

Sold for \$1.50. Former Price, \$2.50.

The number of copies for sale is so limited, those who wish to possess themselves of this work should send their orders early to

THE COLEGROVE BOOK COMPANY,

40 Madison Street, Chicago, Ill.

A considerable number of copies have already been sold.

UNITY SHORTER SERVICES

FOR

SUNDAY SCHOOLS.

INTENDED ESPECIALLY FOR INFANT CLASSES.

Price, 15 cts.; per doz., \$1.00.

THEODORE PARKER

AND THE

Liberal Movement in America.

BY R. ANDREW GRIFFIN.

Series VI. Unity Sunday School Lessons. Price, 15c.; per doz., \$1.25.

SUNDAY TALKS ABOUT SUNDAY.

BY J. LL. JONES.

Series VII. Unity Sunday School Lessons. Price, 10c.; per doz., 75c.

All the above published and for sale by the

Western Unitarian Sunday School Society,

40 MADISON ST., CHICAGO, ILL.

